

In relation to your letters I have said, "that in them I am charged with sentiments I never uttered!" Now for the proof. In the second paragraph of the letter now before me, you say that I compare the joys, the sorrows, and the hopes of the young convert to the delusive feelings of the *Romanist, Free-thinker, &c.*" If by a young convert you mean one who professes to be a Christian, who is not an obedient believer in Jesus Christ, I plead *guilty* to the charge. But, if by a young convert you mean one who has been born again, which, I presume, is your meaning, I am *not* guilty. Such a sentiment I never penned, neither did it ever enter my heart. In summing up my argument, these are my words, [vol. 1, p. 239,] "He who believes that he is a christian because of his dreams, visions, or feelings, is leaning on a broken reed." The hopes of such persons I compared to the sincere among the Romanists, Free-thinkers, &c. I never compared "Godly sorrow for sin, with the love of God in the heart, and joy and peace in believing," &c. to the workings of a deceitful heart! I never have asserted that those who are trusting in these exercises, are trusting in themselves. You may enquire, to whom then had I reference. If you will please to look at my second letter again, (p. 238,) you will see that it was not those who had "the love of God in the heart, and joy and peace in believing;" but this is my language: "those who are trusting in any thing they have *felt*, are trusting in *themselves*." How is it possible, my dear sir, that you would run the risk of marking as a quotation a part of a sentence; giving the readers of the *Messenger* to understand that they were my own words, when I had neither uttered or written any such thing! This is the case with the sentence under consideration; the first words of mine that you have attempted to quote! You copied so little of my letter, that, truly, you ought to have given what I *did* say, when an effort was made to give my words!

There are many such *little* things in the first letter which I have not time to notice; and had I, perhaps it would not be agreeable to the feelings of many to go into such an exposure. The reader can exercise his own judgment. To the decisions of the *partial*, I am perfectly willing to submit, relative to the candor and christian spirit exhibited in such "assertions are as much opposed to God's word as light is to darkness!" I shall not attempt to draw such conclusions. With the diligent student of the Living Oracles I shall leave such decisions. Should the same persons read the *Christian* attentively that read the *Messenger*, I should have no fears as to the result!

That you may be fully apprised of the sentiments for which we plead, and those against which I aimed my second letter, I shall now make a fair statement of both sides.

When I would draw my conclusions relative to the state or condition of one of my fellow creatures, I endeavor, from himself and others, to learn what his *faith, practice, and determinations* are. If they accord with the word of God, I feel myself bound to acknowledge him a disciple of Jesus Christ; and consequently, an heir to all the privileges and immunities of the kingdom of heaven. But if, on the contrary, his *faith and practice* do not correspond with the words of the Holy